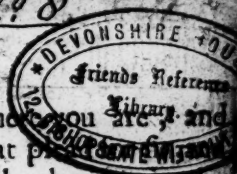


102  
1763  
N<sup>o</sup> 8  
Sinner kept out of the Kingdom.



**A** L L Professors and People consider where you are, from whence you are fallen, you that say none can be set free from sin while they are in the world, you plead for a Hold for Satan in you while you are here, and where will you have him cast out, or what fellowship can you have with God so long as the Serpent is Head in you? you are separated from God, and knows him not; for what communion hath light with darknesse? God is light, and he that dwells in God dwells in light, and in him is no darknesse at all: but while you live in sin, you are in darknesse, and the god of this world hath blinded your eyes that you cannot see it; you are led captive at his will to serve him, and you are willing to be so, and you do not beleve that ever you shall be otherwise: you are servants to sin, and you take pleasure in it, you are in the flesh and sin, and have made a covenant with Hell, and darknesse, and death: You are resolved to serve and please the flesh while you live, and you will repent at your death; you have forgot that your times are in the Hand of the Lord, and that this is the day of grace and repentance, which you turn into lasciviousnesse and wantonnesse, you make it plainly appear, you have your lustfull pleasures, wantonnesse, and filthinesse, and love them more then God: You that love the world and the things of the world, the love of the Father is not in you; for whom you love, him will you follow. Christ saith, *If you love me, keep my commands*, and those that follow him, he leads them out of all the wayes of sin, into the wayes of puritie and holinesse, and so he is the way to the father; *For without holinesse none can ever see God, for he is of purer eyes then to behold iniquitie, neither can any unclean thing come in his sight*. But while you are following the Prince of the Aire, which ruleth in the Children of disobedience, bringing forth fruits of sinne and unrighteousnesse, having your conversation in the earth, and earthly things, following your corrupt wills and pleasures; at

1 Joh. 1. 3.

2 Cor. 6. 14.

2 Cor. 4. 4.

Heb. 3. 7, 8.

1 Joh. 2. 15.

and 16:

1 Joh. 14. 6.

Mat. 1. 19.

Eph. 2. 2.

yet you will professe you love God, and own him in words, and  
 the Devill in practice: Oh horrible hypocrisie! shall not the  
 righteous God finde you out, and reward you according to  
 your works; you cannot deceive him, you deceive your selves  
 who think to be Heirs of two Kingdoms, you will have the  
 pleasures of sin here, and you say you hope to be Heirs of the  
 Kingdome of Heaven too; but the hope of the Hypocrite shall  
 perish; remember thy father *Dives*, in whose steps thou wal-  
 kest, and the same way leads to the same end. The Lord saith  
*that the wicked shall be turned into Hell, and all that forget God shall  
 be cast away.*  
 But the deceit in thee sayes, That thou maist live in sin  
 while thou art here, and have thy thoughts in the world, and  
 yet thou shalt enter into the Kingdome of Heaven too: Now  
 who must be the Liar, whether God or thou, O vain man? wa-  
 it not sin that separated God and man at the first, and thinke  
 thou to be reconciled again so long as sin stands in thee? Ma-  
 was not created in sin, but pure and holy, in the Image of God  
 and while he stood here he had communion with God, and had  
 the pure wisdom of God, by which he was able to see into the  
 wonders of God, and to give Names unto all Creatures: but  
 so soon as he had committed sin, he was stript of all this, and  
 became naked, and was thrust out of Paradise, and was cursed  
 from the Lord, yea the ground was cursed for his sake; and all  
 this because of sin which thou thinkest so light of: for odious  
 is sin in the pure eyes of the Holy God, and didst thou but  
 know thy condition as thou lyest in sin, in thy first birth a Child  
 of wrath, and one to whom all the Curses in the Book of God  
 are due, thou wouldest tremble at sinne, and not plead for it  
 wherein thou plainly shewest thy self to be the servant  
 of the Devill. And when thou thus abusest the goodness  
 of God, that having left the failings of others upon Record  
 as warnings to all that come after not to doe the like, and  
 these thou makest use of to encourage thee in thy sin and filthy

nesse: and because God is mercifull to pardon sinners at what  
 time soever they repent, therefore thou art incouraged to live  
 in sin the longer, unrepeated of. Now all that have eyes in  
 their heads may plainly see whose Child thou art; for the A-  
 postle saith, *Know ye not that the long-suffering of God, and forbear-  
 ing, leads to repentance*; it doth so to the Children of God; but  
 that Scripture is fulfilled in thee, which saith, *Because judge-  
 ment is not speedily executed on the wicked, therefore his heart is  
 set in him to do wickednesse*: and thus thou makest the mercy  
 of God a Cloak for thy unrighteous actions, and yet thou wilt  
 talk of a Redeemer, and of faith in Christ; but (O friend)  
 where is thy Redeemer witnessed, while thou art yet in thy sins?  
 what art thou redeemed from, or what art thou redeemed to?  
 those that are redeemed are set free from the severide of sin, but  
 thou servest sinne so long as thou obeyest the motions of it;  
 then where is thy freedome? Canst thou witness Christ dyed  
 for thee, and thy sins still alive? how wilt thou witness his  
 death in thee, or thy self dead with him? the Saints that were  
 dead with Christ, were dead to sin; and (saith Paul) *How can  
 you that are dead to sinne, live any longer therein*? and saith also,  
*Those that are dead with Christ are free from sin, and are become  
 servants of righteousness*: again he saith, *Now being made free  
 from sin, and become servants of God, ye have your fruits unto ho-  
 lineesse, and the end thereof eternall life*. But while thou livest  
 in sin, thy fruits are unholy, and the end thereof is death; and  
 then where is thy redemption? They who are redeemed by  
 Christ, are redeemed from earth and earthly things, unto God  
 again, from whence they had fallen, out of every Tongue Kin-  
 red, People and Nation, and are made unto God Kings and  
 Preists, to reign above sin on the earth, and are made confor-  
 mable to his Image again, which was lost by sin: but what  
 conformitie is there in thee, while thou art in sin, thou art not  
 like him, but like the Devill; for every sin is the image of the

Rom. 2. 4.

Ecclesi. 8. 11.

John 8. 34.

23, 26.

Rom. 6. 2.

Rom. 6.

22, 23.

Revel. 5.

9, 10.

Deuill, who sinned from the beginning; and while thou com-  
mittedst sin, thou holdst forth the image of the Deuill in thee,  
who is thy father: and Christ told the Scribes and Pharisees, <sup>1 Joh. 3. 1</sup>  
who professed to be the Children of God, but lived in sin, that  
they were of their father the Deuill, for his works they would  
do; for every sin is the work of the Deuill; and (saith *Iohn*) <sup>1 Joh. 3. 1</sup>  
*He that commits sin, is of the Deuill; and saith, For this pur-  
pose was the Son of God manifested to destroy the works of the De-  
uill.* Whosoever can witnesse Christ manifested in them, can  
witnesse sin destroyed; but if thou say thou canst witnesse  
Christ manifest in thee, and yet commit sin, thou art a Lyar:  
for the Scripture saith, *whosoever abideth in him, sinneth not*  
*whosoever sinneth hath not seen him, neither known him, and who-* <sup>1 Joh. 3. 1</sup>  
*ever saith he knows him and keepeth not his commandments, is a*  
*Lyar, and the truth is not in him:* and saith the holy Ghost <sup>1 Joh. 3. 1</sup>  
*whosoever is born of God sinneth not, but he that is begotten of God*  
*keepeth himself and the wicked one toucheth him not;* and saith  
again, *that whosoever is born of God sinneth not, for his seed re-*  
*maineth in him, and he cannot sin, because he is born of God;* and <sup>1 Joh. 3. 1</sup>  
saith plainly, *In this are the Children of God manifest, and the*  
*Children of the Deuill, whosoever doth not righteousnesse, is not of*  
*God, neither he that loveth not his brother.* God in all ages hath <sup>Gen. 12. 1</sup>  
known his by their obedience, but thou sayest thou mayest live  
in disobedience, and yet bee counted one of his too; but where  
is thy Mark by which thou art known from the world? those  
that are Gods are marked and known from the world; but thou <sup>Rev. 7. 3</sup>  
art in love with the world, and canst conform with them in all  
their wayes, words, works, and worships, and yet would be <sup>Lam. 4. 1</sup>  
counted one of Gods too. O thou deceiver, thou deceivest but  
thy self, and men that are like thee, for thou canst not deceive  
the Lord. Take heed, repent, halt no longer between God and  
the world; if thou wouldest own GOD, thou must disown the <sup>Rev. 2. 1</sup>  
world, and the world will disown thee, thou canst not have both.

Written by James Nailor,  
late prisoner in Appleby Castle, by the dark world called a Quaker.